The CASE and COMPLAINT OF

1508/1577

SAMUEL MILWARD. A.M.

Rector of *MORE* in the County of

SALOP,

And MINISTER of KNIGHTON in the Conuty of

RADNOR.

Setting forth the sad Divisions, and great Distractions of the Town of Knighton, the hard Usages, and Notorious abuses of him their Lawful MINISTER.

Only Interposing and endeavouring their Reconciliation for the good of the Town, the Peace of the CHURCH, and the Honour of GOD.

Prov. 27. 4.

Wrath is Cruel, and Anger is out-ragious; but who is able to stand before Envy?

Matth. 7. 6.

Cast not ye your Pearls before Swine, lest they trample them under their Feet, and turn again and rent you.

Psal. 118. 12.

They compassed me about like Bees, they are Quenched as the Fire of Thorns: for in the Name of the Lord I will destroy them.

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TO THE

READER

MY *Slender Parts, and small Proficiency in Learning, make me fear to offer any thing to the* Publick, *in this so Wise, so Nice an Age, and too Censorious a part of the World. The want of Confidence (which some Conceited* Scriblers *use) doth in me so enlarge this Fear, as to check my Hand, when ever I put my Pen to Paper. But yet whatever Circumstances a Man is in;* Truth never shames it's Master. *And tho' there may be another* Proverb; That it is not to be Spoken at all times; *Yet where all my Doors are wrested Open by Violent Hands, I cannot keep out the Eyes of* Passengers. *They will all stare in; if they pass by with the Uncharitable* Priest, *and* Levite; *And rather leave me in, than deliver me out of the* Power *of most unreasonable Men. The House is mine, and I in it. The* Family *great, and I the Master of it.* My Servants *take me by the Neck to drag me out; My Children Spit in my Face, to share in their* Disobedience. *Both abuse that small Furniture I have (tho' fitted for their use) and I left Gasping, wishing for the good* Samaritane, *take you to be the Man; Friend look in, and take the Truth of Things from the Standers by, as Placed in the* Margin.

WHAT ever false Reports malicious Tongues may Scatter, yet of the *Church* of *England* I have been always an admirer; for the Excellency of it's Constitution, in the right of Government, Purity of Doctrine, & Innocency of Ceremony: of this I intend to give the Readers, my Brethren, and the *World* full Satisfaction in a *Treatise* by it self.

The World in our *Saviour's* Notion (as opposite to himself,) I take to be the Mother of Monsters, extended in the middle with Poison, & prepared with stings at both ends; so that meet or follow; If ye come near, they will Infect; If ye side, they are of those winding Bodies, as to twist about yours, (like they would Embrace,) and at the same time wound you through both sides at once, with that Spitefulness, as to drive (if possible) their Venome to the Heart.

And how can it be otherwise? since in the *Infancy* of the *World* *Satan* entred the *Serpent*. And tho' the *World* is aged, of many Thousands of Years standing; Yet I cannot find her Superannuated from teeming. For should I at this Day brag with *David*, *My lot is fallen in a fair Ground*; yet must I with *Christ* (when the *Pharisees* met him; tho' his *Disciples* followed him) cry out; *Oh Generation of Vipers!*

To find a *Town*, sunk into Faction, a Church into *Schism*, a People raving, & mad; and when I endeavour'd a Reformation to bring order out of *Confusion*, had all the ravishing hands of the *Rabble* about me. Some tearing to pieces my Reputation, and wantonly casting it this way, & that way. Others assaulting my Person, as tho' they would *Sacrifice* me to their rage, The rest rending from me my *Livelihood*, to make me live (not by the *Altar*, but) like *Camelions* on the *Air*: A people so devoted to Evil, as to use neither *Mercy*, nor *Justice*.

And who knows the meaning? Who the Reason? Was it because I was a Stranger unto 'em? No! I was from mine Infancy bred up there, & at *School*, till sent to the *University*. I have been Twelve, (& my Father above Forty Years) their *Minister*; So that

they have had two and fifty years experience of our Ministry. And were it not upon this Occasion, I would not make such a breach in Modesty, as to tell the World, we had their great Esteem for *Life*, and *Doctrine*.

Was it, because *I* was impos'd upon them against their *Wills*? No! The change of the Minister made no visible change in their Temper, they extended their Affection to the Son from the Father, so that I became the choice of them all. Nay! When I declin'd it, some of the *Best* of them prest me to it; who humbly applied themselves to the Honourable *Edward Harley, Knight*, & his Son, the now Right Honourable the *Lord Treasurer* of *Great Britain*; who succeeded each other in goodness, maintain & continue to ages a *Standing Ministry*; giving out of their own Estate, & meer bounty several Hundred pound *per Annum*, to Augment the *Salaries* in small *Parishes*; of which *Knighton* is (in a great measure) a sharer. So that their Acceptance of me can never be forgotten by me; nor can it be remembred, but with repeated thanks; & as their *Goodness* is Superlative & presidential; So may their Names become immortal, & their Memory spring to Eternity.

Mr. H. Gough.

Mr. J. Price.

Mr. H. Bull, Sen.

Well! Was it, because I have since offered any *Offence?* I dare make my appeal to the Consciences of them all what wrong I have done in Word, or deed to Man, Woman or Child. At my first entrance upon my Cure by way of Occupation to anticipate all objection; I remov'd all causes, to leave no occasion for *Differences*. As the Case stood between my Father, & them, he was always a loser by one, or other. This intract of time contracted great Debts, which I paid, who lay under no Obligation. As to the *Tithes*; I never rais'd them in their Rates, nor strain'd them in their Payments. As to my deportment, it was still with the *Civilities* of a Friend, and all the endearments of a *Minister* of the *Gospel*.

But Experience proves, That all these things are mis-spent; & he, that understands the Nature of a *Mob*, does tell me; That to unite a *divided Multitude is to cut asunder one's self*. If you will make them one *Body*; they will make you no *Body*. If you are this day with them, as an *Angel of Light*; you shall be the next day *Beelzebub*, the Prince of all *Devils*. If the *Messias* of the World descends from *Heaven*, and feeds them with *Miracles*, they may

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may then indeed throng, and follow him through all the streets of *Jerusalem* with *Hosannas*; But if he once intermeddles with their controversies: they shall toss him from *Party* to *Party*; as one regarded by no body, but abused by every body; they shall drag him, hang him, & Crucify him without the Walls.

When they had ran themselves out of Breath, and some of them became seemingly calm, & thoughtful; I then seriously ask'd 'em the Reasons? their reply was, *That they had none*; only because I had displac'd Mr. *Williams*: A Man, they themselves by *Articles* & *Subscription* had lately expos'd for Faults I had rather hide, than Specifically mention; only notify what I cannot pass by, his great *Ingratitude*, & as great *Injustice* to me. That he my *Substitute* (only to serve for me, who by our Original Contract was there by my consent, and to go thence at my Pleasure, giving him half a Years Warning) should think to keep there by force, & to continue there for ever: taking Surrepticiously a *Licence* over my Head, to turn me out of my Cure, that was mine by *Right*, as mine by *Law*. *Mr. H. Bull*

If any one doubts the Truth, he need go no farther than *Hereford*, where he may find it in the Book of *Records*; only it meeting with that misfortune, as not to pass under the Seal of the *Office*, does lye at this time under the Coverture of a *Caveat*. But this is so much matter of fact, that when (after a strange manner) I came to discover it, had charg'd him with it, & he had own'd it to my *Clark*, he assum'd the Confidence to tell me to my face, that the place was his, & I had nothing to do there. The *Reader* may ask him (as I have done,) he can but own it, or disown it. If he owns it, it must darken his Character, and mark it with a Coal. If he disowns it, he must have a Tongue according to his heart, & neither good. But I am not willing to Aggravate matters; where mine Inclinations have been always to take more Charitable Measures. For when the Town divided into *Parties*, and he had plac'd himself at the Head of the One; So that the other Articled against him for Immorality, & irregular living, I would not put my hand thereunto; tho' in some things they had so fram'd them, as to make them refer to my particular knowledge. No! I rather took, & Kept them with an intent to reconcile the *Parties*, & stifle the *Articles*. *Records.* *An. Greenly Clar.* *Mr. H. Bull.* *Mr. F. Phillips.*

After

After these had continued in my Hands above a quarter, near half a Year; so that things became in a manner dead. This Gentleman (through some uneasiness in himself) pretending to Sue the Persons for a Scandal, & bring the matters to a trial, as in Justice I was forc'd to return to the One for their own Security; So out of a tender regard for the Reputation of the Other, I pursu'd those *Articles*, whither they were transported, & there stay'd 'em, till I had farther endeavour'd their *Reconciliation*.

Mr. H. Bull.

Mr. J. Phillips.

Aywood.

In Order hereunto I appointed a *Publick* meeting, & both *Party's* resorted to the *Globe*; yet such was the Obstinacy on both sides, that I became unsuccessful. However notwithstanding these *Articles* were remov'd, & exhibited to the *Bishop* of the *Diocess*, & his repeated Provocations, I never made these any part of my complaint against him to his *Lordship*; but laid them all behind the *Curtain*, taking my Arguments from other *Topicks*.

Mr. G. Hunt, &c.

I Grant, I could not but with some Concern take Notice of these things, & did dis-place him with some relation hereunto, by the order of another, who had Power to Command me; but this I did with friendly Admonition, & offering him a place as good, not far remote, the like pay, as good a Pay-master, & he actually to pass from the One to the other. This he oftentimes refusing, I gave him half a Years Warning, (according to our first Agreement,) to provide himself better, and to go off in Peace.

Mrs. Mason. &c.

An. Greenly, Clar.

An. Greenly, Clar.

Nay! When he was displac'd, & unprovided; one Mr. *Ball* (for Peace-sake) consenting, I farther propos'd (that he Serving for Mr. *Ball* in the very next *Parish*, & Mr. *Ball* for me, living in the *Town*) I would depositе in my *Church-Warden's* hands, ten Pounds (which was the full half of the whole Years *Salary* I before allowed him, & the full whole years *Salary*, as fix'd by the *Statutes* of the *Hospital* of *Clun*,) that it might be paid him every Day as he perform'd, till the half Year, & the whole Money was run out, so that he might have the more time to Provide himself, & in the mean time have a constant Support for his Family; but these (tho' often mov'd) were too mean things to answer his high Soaring thoughts, & more unreasonable humors.

Mr. & *Ms.* *Ball*

Mr. & *Ms.* *Shel don.*

And now the most unreasonable People (stampt, & fram'd to his Purpose) do Warrant him this my place, & resolve to turn me out, & to bring him in, & so maugre all, as will appear by the Sequel.

Sequel. Here a Man may see a great deal in a little; a whole Kingdom, or a World in a *small Town*. For they, that will dare to cast their Contempts upon the meanest *Magistrates* there, must cast their Contemps upon the *Supream*, even the *Queen*, who has made them like her in Honour, & Majesty; whom she has invested with her *Authority*, & to whom she has given Power to do Her *Office*. They that will dare to Slander their *Minister*, must Slander their *GOD*; Whose Person he represents in his *Calling*, & whose Errand he delivereth in his *Doctrine*.

A Mob can do all this, make *Heaven* no better than *Earth*, *God* no more than the meanest Being in the World, the *Queen* as the most invaluable Person upon a Dunghill. *Resistance* soon jumbles together all Orders, & swallows up all respects. They shall rise together like the Surges of the *Sea* to the utmost height, & then break to pieces to Admiration. And who is the *Pilot*, that can steer his *Boat* even in such a *Storm*?

Here now they range into *Bodies*, shuffling to a Wonder; uniting, & then dividing; dividing & again uniting; a *Party* & no *Party*. And why a Wonder? when according to Nature. The most vile, that bore no respect to *Government*, could grace themselves with the Follwers of *Religion*; as if the *Graceless* could be most *Graceful*, & *Religion* it self without Order. The most honest, & Stable they hang on every side with *Garlands*, paint them round with various Colours, & raise them up for their *May-Poles*, to gaze on, and laugh at, and talk of.

They set up a Weekly Lecture upon their own bottom, without *Licence*, and against *Law*, & so make their open Procession along the *Streets*, crying up their *Darling*; *Oh brave man! Oh Excellent Parts! Oh Wonderful Preacher! Did ever any One hear the like? His Charms are able to win any Soul's to Heaven.* A great cry, and little Wool; his Abilities answerable to his Judges; The common talk of the *Town Butchers*, as they traded for *Calves* with other *Parishes*; every way inviting the Country to come in to Consult their *Oracle*. *Town & Country.*

The Tub too low a Place to perch him on, who was so *High a Church-man*. The *Pulpit* they will have, or they will rob their *Minister*. Off go my *Church-Yard-Gates* from their Hinges with Strength of Arms; Open fly my *Church-doors* by Treachery; in they throng (as if in *Zeal*) they would outdo each other; my *Church*, my *Reading-Desk*, my *Pulpit*, my *all* made all their own. Oh! Mr. *H. Bull.* his *Servants.* &c.

How

How quiet were their *Consciences*? And how merrily they Sang Praises, when fully possest of *Naboth's Vine-yard*? Not thinking of any *Judgment to come.*

After many weekly Encroachments upon these my Privileges, I spake with their *Leader*, and demanded of him to shew me his *Licence.* His reply was, *That he had none.* I then told him of the *Penalties* of the *Statutes*, & *Cannons*, friendly desir'd him to desist, and I would over-look all. But as Obstinacy will carry men on, & Satan will teach them Tricks, so save himself, and Screen his Crimes, he now resolves to fly to the *Bishop* of the *Diocess* for a *Licence.*

Mr. & Ms. } *Bull*

In Order hereunto (like the Serpent at first) he begins with the Women; because the most yielding, tho' the most fine, & charming Creatures, in the World. But such is the Weakness of their Nature, that if you can but close with them a little, so as to inflame them with zeal in any case; They shall never stay (any more than *Eve*) to be handed by their Husbands to the *Apple-Tree.* No! They shall out-run them, & even fly up into the boughs, pick, & tast the faireſt; bring, meet, present, & even Tempt their Husbands with the Fruit, tho' *Forbidden.*

Hence he delivers to his *Lordship* a *Paper Subscribed* by the good Women of the *Town*, under the Notion of the *Female-Petition.* I verily believe, he did never unty any of their *Apron-Strings*; but I am sure, he made some of those *Persian-Lady's* throw off their *Coronets*, which bore the Stamps of their Husband's Feet. For this proving too slender a bait to tempt, & take so Grave a Father of our *Church*, and so great a Master of *Discipline*, he was forc'd to return, and Ride Post from *Hereford* to *Knighton*, to get their Husband's *Subscriptions*; which must be after them, if not under them.

Upon this Motion there was a great Division. The Distemper running up into the *Heads* of Families, the Husbands begin now to consider their own Prerogatives. Some would not put their Hands to any thing, they, that did, would not do it, but upon another Paper, and in another Form. This he soun presents to his *Lordship* under a different Title of the *Male-Nomination.* Upon this, he succeeds, and obtains a *Licence* first for the *School*, which he had taught without Eleven Years before.

If it be verity, which some tell me, this was done with good policy, that in case I did turn him out of my Church, he might erect an opposite pulpit in the School-House, rather then to turn to a Tub, or become Idle, and so loose the faculty. Next he gains a licence for the Lecture; which made a prodigious noise in the Town. Oh! How was our unparallel'd preacher, and New Lecturer wellcomed home? The zealots (like blackbirds on Every sprig) whistling, and seting forth their warbling Notes. *Mr. R. James. Mr. E. Davies.*

Upon all the incomes of these glad-tidings (like the Inhabitants near the Poles after a long Night) they make their several assents, coveting the first discoveries of this Sun, this most glorious light, and desired creature. When once he had read his licence in my Church, and made those publick proclamations; Oh! how did they congratulate each other with mutual embraces in their warmest bosomes, and best apparells! The bread I distributed, did stick in their throats; the others heavenly manna did slide down Sweetly. Here now nothing but straining at Gnats, and Swallowing of Camels. They will make the camel himself pass through the Needles-eye, but they will thread it. And where must the Parish-Priest appear Behind the door, rather than before the Altar. Their hands, and mouths became too holy to take, or tast the Elements, which he consecrated; Their ears, and hearts became too nice to receive, or approve the word he delivered; and all the sacred offices of his Calling made their Scorn.

What shall the stripling David grapple with the great Goliah? or ever Stand the storm of that Monster-Beast with many heads, whose eyes are every where; mouths and paws upon all things? Surely the World will Wonder, when I tell it, that two such contrary Parties depended upon the same Authority. From Hereford he came, to Hereford I hasten. And after I had upon my bended knees, done my duty to my Spiritual Father, with most humble Speeches, and trembling accents I desired to know upon what Nomination he granted such a Licence?

My Lord soon ordered both papers to be produced in matter, and figure. Ye cannot Immagine to what a stand it did put the messengers. I saw both papers in their hands, but they seem'd too heavy for their carriage, till my Lord himself came to bear the *Mr. Pyle, Mr. Bull. jun. Mr. J. Phillips*

the burden. The reading the Female petition created some Smiles, tho' in his Lord-ship's presence; but without jesting, the Male Nomination I looked after. There are Eight-score, or near two hundred Families within my Parish, and upon view I could not find above Seven & thirty, not forty Single hands; unless we can make more of them, as of *double* handed persons. Some Excise-men, some of other Parishes, some Children for, or with their parents, some Servants in the way of trade, some, whose Names where put thereunto without their consent: I cannot yet understand, that the quarter part paid to Church, or poor.

The Copy drawn by Mr. Pyle proc.

Finding, that my Church-Wardens hands had been put thereunto, I told his Lord-ship; that if he granted that Licence upon that nomination, it was founded upon forgery. My Lord with some concern demanded my reasons? I soon produced a certificate from my Church-wardens own hands to make good my assertion, and two Substantial evidences to prove the certificate. Upon this my Lord blest himself, and promised me some ease; as he had the power, and by this good reason.

Mr. Bull jun. Mr. J. Phillips.

Soon after this, came the Reverend Dr. *Morgan* to the Palace; and haveing some conference with my Lord touching these affairs, we had special Notice sent us to appear before his Lord-ship. When I had travelled (in obedience to his commands) a long, and tedious journey, nine or ten men with me to make good my complaints, and lay there at a great charge, we could have no Audience. The whole Scene of things was now altered. There presently came out a Gentleman with this message; that was not the place of Judicature, or to take evidence: As if my Lord had not had a right knowledge of his own power, or had mistaken himself in his own order.

Mr. Pyle, proc.

Mr. Hords Mr. Pyle, proc.

I Seeing such great disappointments in acting only according to his Lord-ship's commands, prest the messenger, that I may be admitted to discourse Mr. *Williams* before his Lord-ship's face, This after some time granted; I leaving my company behind. & entering his presence only with my Proctors, upon the state of my Case (Mr. *Williams* standing in a manner silent, and at last haveing little to object) my Lord said, That I had been very kind, and that Mr. *Williams* was to blame; charging him to preach that Lecture no more, till it was otherwise determined.

Mr. Hords Mr. Pyle, proc.

But

But the former Gentle--man interposing, & telling his Lord-ship, that was in effect a recalling his licence; my Lord rose up in some seeming passion towards me, did bid Mr. *Williams* preach on, and so turn'd out of the room.

I Reflecting upon the Strangeness of these passages, and seeing mine enemy take, and carry away the palm, and I my self, left to return into the midst of worse confusions than before, did much Surprize me, and made me conclude, things full ripe for an appeal. But upon second thoughts attributing it to my Lord's indisposition,&Submiting to other Judgements (who sincerely advis'd me to prevent the offering of any offence to a person in so great a pow er) I ordered a Process against Mr. Williams, for puting up a Weekly lecture in my Parish-Church without my Lord's licence, my consent, and against law; as also for obtaining a licence by indirect means to screen his crimes. *Mr. Hords Mr. Pyle, proc.*

This process came to my hands before it's Service, by the special direction of my Proctors; the form of it made me conclude, that it was drawn by some others; This was the whole Substance, for Mr. Williams to appear, and shew cause, why that Licence he had Surrepticiously obtained, Should not be recalled. *Mr. Hords Mr. Pyle, proc.*

M

Not one word of Mr. Williams preaching without Licence, & *The Process*
setting up a Weekly Lecture in my Parish-Church upon his own bottom, without my consent, and against Law.

Here I was in as great a Straight as before. For if I insisted upon Mr, William's crimes; I could expect no other, but to be over-ruled by the Court; because they were without the precincts of the process. And if I insisted upon what was in the Body of the process; it would turn the whole controversy between my Lord, and me, for me to dispute my Lord's Power. *Mr. J. Phillips.*

I fore-seeing this, paid the Apparitor, and stifled the Process. This did soon unfold the riddle; for the very next Court a person at *Ludlow* told some friends of mine, (who had been with me at *Hereford*) that Mr. Williams was expected to appear there, and things were now in such a way, that it might cost me fifty pounds before it was ended. *Mr. W. Phillips.*

I Coming to so great a stand, and mine Adversaries resolving, upon a compleat conquest, ride again to Hereford in a full body, and Still return with some Success; having there good managers of their business. They bring a letter from the Bish- *The letter.*

But

pointing at my residence, or the restauration of Mr. Williams. I confess, it was wrot with some mildness, running rather perswasively, than imperatively tho' the carrier, (not well knowing the contents) took it contrary; and after divine Service in the Morning (before I could enter my Lodgings) they, like men transported, resorted to the market-house, gathered there into a great body, and sent thence a man to deliver it to me. He came in a manner sidewards, his left eye, like it were over his right Shoulder, and his right hand towards his left pocket; as if the message had made him double, or turn'd him crooked acting hypocritically between both parties, and now forcing himself openly upon contraries: I observ'd by the parting of his lips, the air had so clean'd his teeth, that there was no need of paying that Penny-Post, where his doing the office seem'd to give him full Satisfaction.

And, Now the *Sidemen* (who being croft in their choice of *Church Wardens*, and did craftily creep into th. office to doe my business) ride foremost before all the officers in my *Parish*, and undertake to examine Strangers. They did startle one honest *Gentleman* in demanding his *Licence*. He having his *Deacon's Orders* with him, produced them into their hands; bringing them down with him from *Oxford*. That being a place of Note, and wrot in *Capital-Letters*, it past with these profound Scholars for *Licence*, and *Orders*.

Mr. Ibbins Cler.

Tho' they did this to promote their own cause, cut me off from all Supplies, and Necessitate me to restore Mr. *Williams*; Yet it brought a blast upon all their designs. For it confining me more closely to the *Service* of that *Place*; they were at their wit's end what treatment to use to tire me out, and to drive me back again. They begin now to Sport with holy things; and pick the *Psalms* for the *Sabbaths*, more for pastime then Devotion. Where they thought the words would Wound me, they would sooner crack their Voices, than drop their Notes. They would frequently shift their *Sitting* in the *Church*, and (to the Great trouble of my Soul) did make a sort of *Cabals* before my face in their *very Pews*; Either to whisper, or for laughter, or to Stare me out of *Countenance*.

Congregation.

Nay! As they past from their holy *devotions*, I past under their hard censures, whilst they were pulling out their *own* eyes

to

to give to their *Idol*. After they had conceal'd their sick, blind dead; not giving me timely, and lawful *Notice*; & obstinately refused to bring their *Children* to me to receive Baptism; that Mr. *Williams* may do these duties; the *very next Visitation*, they delivered in a Paper of complaints, for the very defects they themselves had created. They bind them up all together in that of my Non-*residence*, as the confluence & *Collective* body of the manifold ills they had to charge against me. Touching which, takes but the proceeding of my *Accusers* and with half an eye, you will see; That they had *rather an* other, than me, when I could be there; and *rather* me, than *an* other; When I *could not be* there; Every way running it into such contractions; which prove the very mistery of iniquity now working;

Take the very proceeding of the Court, and give me leave to premise this much, that Several Years ago I waited upon my Lord to know his pleasure herein. He did then bid me let things rest as they were, till he had more cause, and I had his *special Command*. I never from that time to this received any thing like one; only the *Letter* before mentioned; Somewhat in the favour of Mr. *Williams*, and in the middle of these confusions. The *Judge* upon the Bench own'd, that he had perus'd it, and discours'd my Lord as to the main point in it, before ever it came to my hands. He neither in *Court*, nor in his Chamber could make a special *Command* of it; yet would have me so take, & so apply it to my self; against the *Nature* of the thing, the sence of all, that read it, and my own liberty granted; which had brought me under his *Sentence*; Preparatory to receive my doom from other hands, or mine enemies to have their ends.

Mr. Ch. More, Att.

The Court

For these reasons I desired a *Copy* of my accusations, or of the Names of my accusers, and was denied both my accusers, now say, and even vow that the Paper they gave him, was but a bare *Letter* (fitted only for his private Chamber) and neither presentment, nor *Articles*: After they had set forth the Unreasonableness of my acting, their zeal for the *Church*, & *Religion*, the great deserts of Mr. *Williams*, and his poor *Condition*, and by this means had wholly melted his heart down into pity, and compassion.

Mr. E. Davies, Mr. D. Thomas,

Thus they may get beyond the best Man in the *World*, if he will hearken unto them and believe them; thus they *Seem* to get beyond the *Judge* himself, (a Man of great parts, and *conduct* in publick affairs) & to drive him into a very Narrow strait. For what these Men say, and vow must be true, or false. If true) it seems strange to me, that the *Judge* should so far evade from the Evangelical *Canon*, as not brother like first give me private, and friendly *Admonition*; or should so far deviate from the rules of practice, as to make that bear the publick proceedings of the *Court*, which would not bear the publick *Records*. If false, it seems as strange; that in reading my *Charge*, he could

The Court draw particulars out of generals; Such, as never were in nature, nor specified in my *Charge*, only lay in the breast of my *accusers*; and argued, that either he was possest with *Omniscience*, or pre-possest by *a Party*: For the thing must be possible, or impossible.

The Man, that pretended to become the only instrument of *Peace*, and *just* before this *Visitation* applied himself to a person

Aywood of merit, and honour, who, he knew had power to Command

& me, to reconcile me to Mr. *Williams*; after a kind *reception*, & a

Ludlow. very favourable return, did immediately send in his hand with my *accusations*, basely to expose me to the face of my Brethren. The good Family he *Sprung* from, the holy profession he made; the soft speeches he did let fall, the smiles, that guarded his lips; and the air, that graced his *Countenance*, would have flattered any one into a belief of his realities; when all had this turn; That either his left hand knew not what his right hand did; or he had *learnt the knack of* streatching with both hands to hang me *hood wink d.*

The Man, that was my bosome, my own familiar Friend. nothing so *Secret*, but I *could* trust him with; Nothing so good,

The Court. but he might partake of, this very Man (*contrary* to his own protestations, and beyond all my expectations) did with his own

Mr Davies hands deliver in these *accusations*, and did openly insist, that I

Mountford did not *visit* the person, I had three times visited, and the last time gave her the *Sacrament* in his own house, & own hearing.

An. Greenly. Clar. *I Grant*, a Sunday before this *Visitation*, late in the after-noon, there came a Messenger into *Church* for the publick *Prayers*. I was then in the middle of my *Sermon*, and knew nothing of the business,

busines, till I came down *out* of the *Pulpit*, and had dismist the whole *Congregation*. As I past out at the *Church-Yard-Gates* I saw this Man, turn'd to him, and told him; that it was too late for the *publick*, and if she should desire the private *Service*, I was to return home, but had engag'd such a person of my *Function*, who would be ready, and was beyond the exception of my worst *Adversary*: He seem'd with this to be contented, & upon this I depended. After this great Rain falling, the day short, and just closing, the beginning of the Night dark, and the dismal Mountains I was to pass over, hindred my return home that Evening; but such was the urgency of my *Occasions*, that I *did* set out several *hours* before Day next Morning; yet she *had with another my Prayers in the Family*. Now whether the desiring the publick *Prayers* so out of time with the consequences, was out of a *Religious* design, or the better to prepare things for the *approaching Visitation*, I Subject to the *Judgment* of the *World*?

Mr. Read Lonn, who was hindred with me.

My Clark (whom I made so by choice, and Law) laid the *Foundation* of all this. This Man I confirm'd in *Office*, when Mr. *Williams* would have turn'd him out; and in order hereunto met him at *Ludlow*, nominated him in *Court*, procur'd his *Licence*, paid all the *Charges*, prevailed with his very Adversaries to let his *Salery* be augmented by the addition of the *Clock*, gave him twenty Shillings towards building a house, *upon the waste*, & untill he had a house of his own, payd his rents many Years one pound, & five Shillings per *Anum* which came at last to a considerable Sum in the total: Yet this very Man without any cause, and shadow of reason (resolving to become an example of ingratitude) so Soon as ever I had fully discharg'd his *Land-Lord* (a Man of little better *Principles*) to keep him from suing & ruining him, went presently from House to House to get *Subscriptions*, and raise *Contributions* to maintain Mr. *Williams*, and his cause against me.

Town

Nay he was so far from doing this out of any mistake, that *contrary* to my *Order* (without shewing me after this any *respect*) did put open the *Church-Doors*, and exposed all the furniture, that he has now made it not only the place of unlawful *Assemblies*, but of unlawful *Marriages*. These are the effects, when such Men as these shall be countenanced *So far as this*; to wrest a *Church* (that should be kept close, and *Sacred* from such *practices*)

T. Greenly his Brother

out of the hands of the *proper owner*, to make others *Masters* of it.

But to return, the Man whose face my *Father's Hands* had sprinkled with the holy Water, sign'd, and mark'd with the *badge* of a *Christian*, gave him his *own Name*, became his spiritual Security to *Heaven* for his *Christianity*, and even honesty, without any cause I know of, dog'd me from *Knighton* to *Hereford*, to *Ludlow*, from *Visitation* to *Visitation*, always loading me with false aspersions. The *Visitation* before this with a bare face, not a blush to mask, *or cover it*, he ascended upon the *Bench* to the Right hand of the *Reverend* Mr. *Arch Deacon* (*now the right Reverend Father in God, Lord Bishop of* St. *Davids*) and there undertaking to plead, Mr. *Pyle*, the one of my *Proctors*, rose up, and desired him descend upon a level, since he was turn'd *Advocate*.

Court.

This modest reproof from my *Proctor*, Seconded with the smiles of Mr. *Arch-Deacon*, did infuse some good manners into this Man, to make his honours, and leave the place; yet they were so forc'd, and unnatural, that in making this his Dishonourable descent as affirm'd he left behind him the bold Challenge; *That he would Preach*, and *Pray* with for *an Hundred pounds*. He could never have dropp'd the *Asses-Head* in such a place, ever to raise it up again to any *Value*. Neither could I ever suppose, (tho' he might turne his *Sentence*, well, as one bred up to the Trade of Measuring) that his *vanity* would have carried so far, to think to leap from off his shop-board into the *Pulpit*; *considering how many blemishes* (*if but a Speck in the White of the Eye*) *had debarr'd from the Priest-hood*; only he exerts his *Powers to a Wonder about the Town* in that of *Prayer*.

Mr. J. Phillips, Mr. W. Phillips,

What went nearest my Heart, was, when he decoyed me from my own Lodgings to another House, and there desiring to *speak* with me myself in a private Room, and entring in after me, did roundly shut to, and bolt the door; and after he had demanded of me my reasons, why I would not restore Mr. *Williams*; and I had given him my answer, that it was out of my *Power*, he would there, and then charge me with the blackest crimes his malice could *invent*; as *remote* from truth, as darkness from light. I had only the *innocency* of my life, and the privilege of a Negative *voice*; he the liberty of a false tongue, and the *Security* of a close Room. Had the same terms been us'd in a more

Ms. Gardner, her Son & Servant.

a more *publick Place*, I should in a *Reasonable* time, & in a fair, and legal way have given him a more clearing answer; which should have turn'd much more to my own *Satisfaction*. But I leave him to the *Sentence* of his own conscience, and the Judgment of the great GOD; Not doubting, but one day he will by both be made *Sensible* of the great wrong he hath done me.

There are som Men, who out of a misunderstanding of my *Case* turn *Advocates*, and *justify* Mr. *Williams* for his *Weekly-Lecture* from the *Licence* he took over my head for the *Cure*; which never past under the *Seal* of the *Office*, and lies now under the *Coverture* of a *Caveat*; as noted before, I shall only ask these *Gentle-men* these questions. First whether that, which is imperfect in it self can be a *Sufficient* warrant for any Act thence issuing? *Secondly* what *Notion* they themselves had of the *Licence* for the *Cure*, when they took out an other *Licence* for the *Lecture*? *Thirdly* what honesty was in either, where both were obtain'd surreptitiously? *Fourthly* whether that were not a *Contradiction*, to fill a *Church* by *Licence* with out nomination, which was then full by nomination, and *Licence*?

Fifthly admitting the *Church void*, what *justice* could be in that, to fill a *Church* by *Licence* without nomination; where by several *Statutes* the *right* is *fixed in the Nominator*; *first* to nominate the *Curate*, before he shall be *Licenced*? *Lastly* whether any *private spirit* without *publick Authority* can appoint *publick fasts*, make *Holy days*, set up *Weekly Lectures* to read, or *Preach Sermons* in any *Church*, or *Chapel* in *England*, Dominion of *Wales*, or *Town* of *Berwick* upon *Tweed*?

Most Certain it is, that the perfection of the *Act* proceeds from the perfection of the *Nature*. For a thing cannot give what it hath not; Nor any *Agent* do what it cannot. The *Actor* here must have the thoughts of his, made him take out a double *Licence*, the one for the *Cure*, the other for the *Lecture*; more like *Crutches*, than legs; more founded in *Art*, than *Nature*; so that he could not walk uprightly for want of honesty; especially so many *Contradictions* in his way: *A licence* without *a Seal*, or nomination, *Superfluously* to fill *a Church* without *Law*, that was then full by *Law*; hereby to invade an other Mans *Right*, and to *cross* the *Canons* of the *Church*, and *Statutes* of the *Realm*.

There are some others, whose hands I saw at *Hereford* in my *Lords hand*, and had the favour to read their *Testimonials*; out of a mistaken Charity, and a misguided zeal giving Mr. *Williams* a character in this *juncture* to carry on his designs, and confirm this president; hardly to be paralell'd in the *Christian World*. For a *Town* may divide into several *Parties*, and

set

set up separate *Meeting Houses*; And the same misguided *Conscience*, that makes them s. perate, confines them to their own places of *Separation*. But here a *Town* may divide into as many *Parties*, as there are days in the *Week*; each *Party* set up a *Tool* of their own for each day, every day take up one, or an other, carry him upon their shoulders, thrust him into the *Parish-Church*, keep out the Lawfull *Minister*, turn the house of GOD, and of *Prayer* into a den of all sorts of thieves, pull down the *Church* of *England* with all hands: And should it swell, and spread, it would soon (like a deluge tear up from the foundation; and drive away before it all our *Goverment* in *Church*, and state; and then we should *know to our sorrow* and with a witness the golden advantages of *resistance*.

There are some more; sweet singers in this our *Israel*, *Sons* of our *Sion*, who in their *Conclaves teach* Men the sure, and *Cunning* way to wound their *Ministers*, and in the places of *Concourse* over their cups with the smoke of their pipes blow up their reputation. Touching the former part of which charge these Men must either resolve the *Principles* of disobedience into those of *Obedience*, or explode the fifth *Commandment* out of the *Decalogue*; which binds in *obedience* to all *Superiours*; and in the sense of the *Church* I find *Ministers* among those *governours*.

When they do the first; they must *reconcile contraries*, and I have done. When they do the last; they must renounce their own profession, even the *Principles* of obedience, and they have done; Sinking the ruling *Power* down into the wild, and unstable multitude, confounding the *governing* with the *governed part*; contrary to nature making that ascend, which must be always Uppermost; and contrary to all the rules of equity, making the People (even when they are crost in their humors, and insist upon reasons) to be Judge on both sides; in short running all appeals unto them at last, who hang together like heaps of *Sand*, and turn round with Whirle-winds.

Touching the latter part of the charge, where Men, from the insinuations of others take things upon trust, and speak them for true, which are *Notoriously* false. I would have such *Gentle-men* as these, seriously *consider*, that a good Name is precious, and my Name the more precious, as I stand in this *Publick*, and honourable *Calling*, and dare adventure my *Character* (if put into a Just ballance) with their own. Certainly they, that do thus Blaspheme must *Wound our Church*, and my *Brethren* through my sides. For if they separate me from my *People*, who will go to hear such an Ill Man, is the common *Argument* of all *Church-forsakers*? If they divide me from my *Credit*; they *divide* me from my *Brethren*. Every eye will look a Squint

Squint every *Arm* will be shortned; every mouth will be stopped to administer any support in these my troubles; tho' I stand in their own cause; which should it miscarry; how soon may others of my *Calling* become sharers in my suffering, *Actors in my Tragedy, to drink deep of my Cup, sink into my Circumstances, and under all my misfortunes.*

The Consideration of these things will undoubtedly give me a greater share in my *Brethren*, and *provoke* them the more to *cry down in all places all such Practices.* For they, that have their *Foundation* in *Nature*, & *perfection* in *Art*; good *Parts*, and great *Schollar-ship*; Whose stock of *Learning* consists more in *Substance*, than in *shadows*, in realities, than *pretences*, *cannot but* see the pain the *Church-discipline* must hereby labour in, foresee the fatal *Consequences* of these things, and stand amazed at these *proceedings*: Where the enemies of the *Church* are *Multitudes*, their *Tongues* steel'd, and their rages *inflamed*; *without our forming a New Species out of* the old *Chaos* of such *confused mixtuers*

But I return *again to my own Cure*; and as there is a day of Judgment, *and reckoning*; so I think it better for us all to reason here the matter between ourselves before the dreadful day of the *LORD* comes. As to the relation, and state of the case, I have done it with all the evenness, & in the faireſt terms the *Nature* of the things will bear. As to the things themselves, they are *plain matters of fact.* As to the *Reasonableness*, and *justice* of them, I will refer it to *GOD*, and yourselves. I know the time is not long, *since I stood much in your esteem.* I make you my *Judges*, as ye made these your *pretences.* Is it *Judgment*, or *passion. that now rules?* If *passion*; where is your *Judgement?* If *Judgement*; where was it before?

Ye may pretend (as all *Church-forsakers* do) that ye cannot improve your *Science*; but look to it, that ye do not at the same time deadly *wound* your *Conscience.* For this will require a far higher appreal, even to the Eternal God, who is the searcher of *Hearts*, and *speaks as openly*, as he looks inwardly; that for a *People* to differ with their *Minister*, is not the true way to *Heaven.* When the *Angels* quarreled, the offenders fell from *Heaven* to *Hell*; as if *Hell* was only prepared for such *Sinners* before, and above others. For *Satan* by experience finds, that the more he *divides*; the more *Sin he causeth*; *Especially* when he runs his *divisions* here; it cuts the *People* off from the true means of *Grace*, and all hopes of Good. It is true; he unites on the other Hand. Not as the *Innocent*, and *primitive pair*; but as *Sinners* to *Sinners*, to multiply offenders, to Joyn Men to *oppose God* in his methods of *salvation*; So the *Heaven*, which did at first shut out, will never let in such wranglers.

Consider

Consider farther, what an example lye lay before the *World*; For the *World* to see, what they are, and others to become, as ye are, is to turn quiet *Societies* into crouds of *Furies*, and sink even *Churches*, and *Kingdomes* into *Confusion*. Where peace is lost, wars rage, love is *Cold*, *malice* flames, truth silenced, false-hood *speaks* loud, *Justice perverted*, *Injustice* ruling, a good *conscience* derided, and *Religion* it self confounded with the opinions, *Vanities*, and humors of Men.

Consider also, that such an example as this is most sad to be laid before your *Children*, and must draw at last a most dismal cloud over all your heads. *Companions* may draw in *Companions*; but *Children* above all will imitate their *Parents*; because they have the whole management of them, and their tender *Nature* will take in any *Impressions*. Whence comes their *Nature*; thence come their customes; as the one by *Generation*; the other by imitation; So that they seem to be tied down by *Nature*, and example.

If they teach them to speak; they will first aim, and then speak, as they are taught; tho' it be the language of *Hell*. If they teach them to go; they will first aim, and then go in the same paths; tho; it be to perdition. If they teach them to act, they will aim, and then work; tho' they are the *Works* of the *Devil*. And will not this be a most lamentable thing to teach your *Children* to be the disturbers of all *Peace*, & the plagues of all *Societies*. Where ye should rather teach them the duties of the fifth *Commandment*; as ye expect *Obedience* your selves, and would render my *Ministry* more effectual; and as it stands so near the middle of the *Decalogue*; as to end the first, and begin the *Second* table of the *Law*, as the center of all *Services*.

For Look back; and surely all, that will own, honour, and serve the eternal God, and keep his *Ordinances*, will never dare to deface his *Image*, or the brightest part of it here below, such are magistrates, & *Ministers*. And then look forward; and such as *Consider* what *Authority* we have from God with the word, and the sword, to direct, and correct; will never do any thing forbidden; but obey, not only for wrath, but also for conscience-sake.

Now should ye be called hence into *Judgment*, what a sad account will ye make of all the raving passions ye take with you, of all the raving *Children* ye leave behind you, and the World ye have fill'd with your *rudeness*. For my own part when I strike upon my *Conscience*, my personal failings fills me with fearful expectations; only *Christ's* merits supports me with the Hopes of Mercy upon the *acceptance* of grace. Did my conscience tell me

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that I had done, or offered you any Wrong (only secured my own Right from the Violence of others, in the Government of my own Church) I should never be able to stand without Trembling, before the fearful Text ; *Where we watch for your Souls, as those, that must give an Account.*

Ye know not the Concern I lye under for your Souls, nor the Petitions I send up to Heaven for your Persons ; the Nights I waste without Sleep, nor the Days I spend with many working Thoughts, all on your behalf. If then your Souls Perish, I hope to wash my Hands with a more clear Conscience than ever *Pilate* did ; seeking you, not yours, as the final End of all my Ministry. Perhaps, some of you may think from the Payment of Tithes, to destroy this Distinction. But, according to the original Settlement of Things (when God gave limits to Men's Rights) I cannot find, that ever He made a grant of any Thing to you ; but did first reserve in his own Hands something wherewith to Pay us, his Servants, who do his Work at the Altar.

Had God left us to the Mercy of the World, we must have liv'd by Miracles, his Word in our Mouths, just swallowing down our Ministry for a Livelihood ? Do ye not, your selves, give a perfect Demonstration of this Notion, the Tithes are neither yours, nor mine ; I have something, not yours ; and your Eyes are Evil, because anothers are Good ? Your present Contributions are nothing but to gratify your Humours, and maintain a Will-Worship. Ye may think it makes for your Commendation ; but, (I fear) it will turn to your Condemnation.

Do ye not see what a Train of Sins it draws along with it ? And dare ye cover them all with our Holy Religion ? Can any Thing be so Wicked, as not only to be Vicious ; but to cover *Vice* with colours of *Virtue* ? The *Church* indeed receives both *Hypocrites* and *Saints*, as the *Barn*, *Wheat* and *Chaff*, *but there is a winnowing Day coming, a time of Separation, when God's House shall be cleared from such Mixtures ; and God will be revenged upon all the Prophaners.* Ye may believe, I am now most earnest, as I have receiv'd my Commission from *Heaven*, as I am admitted into *Holy Orders*, as I am by the Pure *Rulers* of *Government*, limited to such a particular part of the *Christian Church*, and seek you, as my Cure ; you as my Care.

I *very* justly, for these Reasons, lay Claim to you all ; and if any of you will *Rob* me of my *Right*, by unlawful *Separation* ; yet (I hope) the more *Sober*, and *peaceable Part*, will, in all *Things*, do me *Justice* :

Let me have their *Ears*, where they have my *Sermons*; Let me have their *Hearts*, where they have my *Prayers*; Let me have their *Lives*, where they have my *Labours*. And, as nothing I have from you; so nothing I seek of you, but you: And, if it must be you, and yours; let it not be your *Monies*, but your *Families*; not that I ask all this for my *Self*, but for my *Master*, the *Lord Jesus*, that has purchased you *All*, *at a most dear Rate*; *and to whom in the Last Day*, *I must give an Account for my Trust*; *that I may in that Day*, *Present every one of you*, *all Perfect*; *like that Holy and Glorious Part of his Church*, *not having Spot*, *or Wrinkle*.

When the sweet Breathings and Beams of Love shall thus put Soul and Life into your Faith, when the meek and quiet Temper of a Christian shall thus bow down your Spirits, and cloath you with Humility; when the *Peace* of *God*, of *Conscience*, and all your peaceable Actings with all (so far as any possibility will carry you) shall tye down all your Passions in Subjection to the Government of Right Reason, and the Sacred Rules of Religion, which ought to guide, and direct, as well as Rule and Command us in all Things, that we set our selves upon.

Then will ye have more lively Characters to recommend you to the most Holy and Undivided Trinity, that Eternity of Order: then will ye have more Excellency in your Natures to assimulate you to the Angelical Beings, who everlastingly sing Anthems before the Throne of the most glorious GOD; Then will there be more Light in your Lives, to qualify you to be fixed in the Highest Heavens, as Stars of Magnitude, Glory, and Honour, without any clashing of Spheres.

Not as a People divided, some for *Paul*, and others for *Apollo*, who have their Hearts extended with the Compounds of Malice and Wickedness; their Minds tossed a thousand Ways, and every Way for Revenges; *Balaam*-like driving upon GOD's Angels having Eyes not to be Opened, but by Miracles; who are scratching out the Eyes of those that must be their Leaders; Defacing the good Characters of those, that are to be their Examples; that call for all the Curses of the Law upon those, that are Day and Night labouring with Heaven before the *Throne of Grace* for all the *Blessings* of the *Gospel* to fall upon their Bodies and Souls.

Nay, such as contemn the pure Word, they must believe, if ever they are Sav'd; that loath that Spiritual Mannah, which must confirm this Faith; that abuse all the most Powerful, and effectual Means of Salvation, and shall not be able to stand it in the *Day of Wrath*, (if so be they never Repent) and must turn to the left Hand with the *Goats*, and pass thence under the damning Sentence with the *Devil and his Angels*. But I beg from the bottom of my Heart, that the Lord may turn yours, and make us all of one Mind, as we are (or ought to be) of one Faith, and Hope; And then may We well join in the Petition of the Lord's-Prayer, *That He may forgive us, as We forgive one the other*. And in that Conclusive Prayer of the Church, changing only the Terms of *your* for *our*, and *you* for *us*,

The Peace of God, which passeth, &c.

FINIS.

POSTSCRIPT.

I Intend not this againſt my *Pariſoners* in General, *as you may note from the Title Page, and the Body of my* CASE, where you have the Number, and Qualities of the Perſons. I have waited with Patience the whole Year (the full Term they at firſt propos'd for their *Lecture*) hoping Time would have reduced theſe *People* to a better *Temper*. I had put up all theſe Wrongs, and had never Publiſh'd this my *CASE*, had they not renewed this their *Lecture* for the Enſuing *Year*, upon the ſame halting Foot they went on before, to *perpetuate* their *Malice*. And had I not a little before this receiv'd a moſt *Scandalous Libel*, without any *Name* to it, as form'd in *London*, and Directed for me at Mr. *Bull's* in *Knighton*, doubly Charg'd by the *Poſt* (which ſhews whence it came) Repreſenting me *to a Tub-Man, putting down a High-Church Man* (as hinted at in my CASE, where I am forced to attend them in Words, and Actions, (or a true *Relation*) and making me next to a *Monſter*, Copulating with a Monſtrous *Beaſt*, call'd *a Bull*. After they came ſeveral Ways ſcattered to *Ludlow* (that I might have the leſs *Apprehenſions* of their *Deſigns*) and there throng'd in upon me Maliciouſly, to aſperſe *Me* before the *Clergy* of the *Dioceſs*, or preſent *Deanries*.

ERRATA.

PAge 2, l. 14, for *Pound*, r. *Pounds*. after the word *Articles*, r. *or accuſations*. p. 4, l. 5. *after to own, add their own*. p. 7, l. 12 *for aſſents*, r. *aſcents*. l. 37, for *Immagine*, r. *Imagine*. p. 8, l. 9, for *Where*, r. *Were*. l. 32, for *Cumands*, r. *Commands*. p. 9, l. 24, for *Straight* r. *Strait*. p. 11. l. 9, for *takes*, r. *take*. l. 12, for *Contractien*, r. *Contradictions*. p. 12, l. 28, *Streaching*, r. *Stretching*. and in the Margin ſo *Mr. Davies*, r. *Mrs. Davies*. p. 13, l. ult. for *Frnctices*, r. *Practices*. p. 14, l. 12. *after pray with, add me* : l. 23, for *turne*, r, *Tune* : l. 26, for *Speck*. r, *Speck*: p. 16, l. 14, ſo. *Minniſter*, r, *Miniſters*: p. 18, l. 2, for *they*, r. *ye*: p. 19, l. 32, for *Rulers*, r, *Rules*.